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(Courtesy of the Metropolitan Museum of Art)

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# The Holy Cross Magazine

Feb.



1948

## The Layman as Evangelist

BY RICHARDSON WRIGHT

(This address, delivered after dinner at the Catholic Congresses in Washington and Chicago, is published here by kind permission of *The Living Church*).

YOU and I are living in a decade of great anniversaries. Two years ago, we celebrated the revival of the Religious in our Communion. Two years hence shall be celebrating the 400th anniversary of the first English Prayer Book. It will also be the centenary of the restoration of the daily Eucharist, as indicated by Fr. Wynne, at the request of the Devonport Sisters during the cholera epidemic. They were the first "ladies," by the way, to undertake systematic nursing, so 1949 is to be the anniversary of that event also.

In 1949 we will recall that 100 years will have passed since Dr. Pusey instituted perpetual intercession in our Communion—over 900,000 uninterrupted hours of adoration and prayer since then. In 1950 we can mark the centenary of the revival, by Dr. Seale at East Grinstead, of the use of Eucharistic vestments. Truly, we have much to be thankful for.

But these anniversaries are more than just a proud recalling of particular incidents. They mark the hour when dry bones came

to life, when waste places showed the first faint tinge of green.

And now the Church has set Evangelism as the ideal and purpose of the immediate years ahead. Here is a challenge to clergy and laymen alike. And to clergy and laity alike comes the question, "Who are to be evangelized?" The manner in which we answer that question will determine whether or not, a hundred years from now, this hour will be held as a cause for joy and thanksgiving.

Surely, like charity, Evangelism must begin at home. The immediate work is to awaken a deeper conviction within our own borders, deeper "testimony of a good conscience in the communion of the Catholic Church."

Since Evangelism must enlist the help of the laity, I am speaking tonight on "The Layman as Evangelist;" or, to put it more crudely, "How to get the most out of the laity." And that involves discussing "How to get the most out of the clergy."

The success of this program depends, in



THE FLIGHT INTO EGYPT

(Courtesy of the Metropolitan Museum of Art)

addition to co-operation of both clergy and laity, on two essential purposes:

(1) Nothing short of the whole parish, the whole town, the whole country, the whole world for Christ must be our goal. We find eminent precedent for this ambition in Pentecost. And yet how often we fail that vision, compromise our very approaches to it.

In a small town near us, the local branch of a woman's national religious organization recently erased from its requirements any mention of belief in Jesus Christ; this, to accommodate a few members who do not accept Him as Lord and Saviour. Robbed of that essential fact, and in the beautiful name of oecumenicity, these women need subscribe only to a vague form of 18th Century Deism.

(2) In addition to setting up as our goal the whole world for Christ, we must set up the whole man for Christ. Teach him that the practice of faith and religion touches every phase and decision of life, and that he needs it and can use it every hour.

These two ideals can be furthered only when the whole Faith of the Church is taught. The late Bishop of London once said, "Part of the Faith may save a part of man and a part of the world, but it will take the whole Faith and the whole man to save the whole world."

Against such ideals, the powers of dark-

ness and easy compromise are arrayed. You and I make a bitter mistake in underestimating the strength of those powers, the subtleties of the arguments and the depth of the infiltration.

Recently there appeared in England a book called "Puzzled People." It is a study in popular attitudes to religion, ethics, progress, and politics in a London borough. Its report on religion is ghastly. One person in four openly doubts the existence of Deity of any sort. This applied equally to the more or less educated, but the proportion is twice as high among the young as among the old. Only half who believe in Deity accept the Divinity of Christ. Nearly two-thirds of the men doubt if there is any after-life. About one person in ten goes to church "fairly regularly." Most of the people regard religion as irrelevant, though they think it is a good way to teach children to be nice.

Those of you who have read *The Conversion of England* will recall that the corruption of faith and neglect of religious practices have resulted in an alarming spread of dishonesty, lying, lax sex morals, and other evidences of the corruption of the very fibre of a people.

With our usual bland and blind optimism, we Americans like to think that this cannot happen here. Not only is it happening; it has happened. Our easy tolerance of rotten books, and plays, tawdry movies and broadcasts, the condition of our economy and purely materialistic order, all indicate corruption of standards. This issues in an issues from disregard of religion.

Fewer than half of the American people claim any religious affiliation whatsoever and of them there is no way of calculating how many go to church. On the other hand those sects and that part of the Church which are showing the liveliest advancement make no compromise in their tenets and dogmas. The faith is not changed to accommodate the man or the times, but the man is changed, thanks to the work of the Holy Spirit, so that he can embrace the Faith and with that light extend his influence off his time and place.

Surely we need a return to dogma and dogmatic teaching. We must revive the belief that, in executing its mission to preach the Word, the Church is the vehicle of Divine Truth which, however imperfect, never ceases completely to function.

In facing this concerted movement to weaken the dogmas of the Church and undermine the eternal truths of the Christian faith, we cannot stand by idly, nor be satisfied to take a comfortable and safe middle-of-the-road position—neither one thing nor the other. A particular and ugly consequence is indicated in *Revelation* for those who are neither hot nor cold.

## I

Over the past few years, as I have conducted schools of religion, joined in laymen's conferences and corporate communion groups, I have become increasingly aware that the whole Faith once delivered to the Saints is not being taught, and therefore the whole man not being enlisted.

It is rather appalling, say, after having tried to explain in the simplest terms how the Incarnation applies to the whole of life, to be met with questions only about business ethics. Is an awakened social conscience the main and sole end of religion? To many men, religion is a sort of super-Rotary. It doesn't make any difference what you believe, so long as you behave yourself and treat each other decently. They think of religion more as a set of rules of conduct, than a coherent and clearly defined system of ideas about the nature of God and His relation to man, more about what to do than what to be.

Only the very obdurate are blind to the fact that pronounced emphasis on ethics and good works alone plays straight into the skeptic's hands. If that's all there is to religion, why bother with belief? Since no one denies the propriety of social virtues, why drag in a God to sanction them? Why drag in a Church; why Sacraments? Such are the blasphemous trivialities of a religion of good works alone.

Christopher Dawson was eminently correct: "When once morality has been deprived of its religious and metaphysical foundations, it inevitably becomes subordi-

nate to lower ends." It takes no great stretch of the imagination to visualize how swift is that descent to Avernus. Deprived of dogmatic foundations, the Christian Faith first degenerates into a series of pious hopes and sentiments. Its next and final step is into authoritative moralizing.

Return now, to those men and women patiently enduring a school of religion. With Prayer Book in hand and page cited, an attempt is made, in the simplest language, to explain the Faith contained therein and the opportunities for spiritual advancement which the Church offers. How do they take it? To this, the untaught layman reacts in one of three ways:

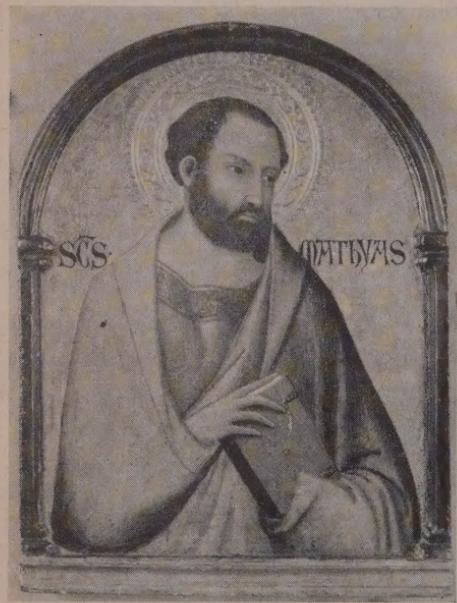
(1) He won't accept the Faith even when he sees it set down there in black and white. He's like the farmer looking at a giraffe for the first time—there just ain't no such animal. There's not much you can do with people so hidebound. God has His own way of handling those who insist on wearing ramrods down their backs.

(2) If he does accept it, and it comes to



THE RETURN TO NAZARETH  
(Courtesy of the Metropolitan Museum of Art)

him as brand-new news, then he'll ask, "Why wasn't this told me before?" He may feel that he has been short-changed; go to his rector and ask why he isn't teaching the whole Faith as contained in the Prayer Book. You may not realize how many times that newly ardent Churchman gets this brush-off: "Well, my dear Mr. Jones, you know the people really aren't *ready* for it yet." Then Mr. Jones, who conducts his gents' furnishings-store in a fairly logical manner, asks a perfectly logical question:



ST. MATTHIAS, FEBRUARY 24TH  
(Courtesy of the Metropolitan Museum of Art)

"When are you going to get them ready?" Nothing so bewilders and frustrates an awakened Churchman as this comfortable, hands-folded-on-stomach satisfaction with a mediocre *status quo*.

(3) Finally a third reaction to teaching the whole Faith—the layman may leap forward to grasp that Faith hungrily, realizing that it offers something he has been searching for, for years.

Make no mistake about it, there is a spiritual hunger among men and women today, more pressing, more poignant even than the hunger for bread. They are search-

ing for life inside life, an interior life, a spiritual life. The sheep who look up are hungry, because what they are being fed does not nourish them. Their hunger may send them vainly slumming through the dead-end alleys of misbeliefs which were disproved and discarded sixteen centuries ago—and the side religions and mail order sects gain a few more converts. Or else that hunger drives them to seek the "testimony of a good conscience in the Communion of the Catholic Church."

The desire for a deeper spiritual life which the whole Faith alone satisfies is inherent in most of us. It may lie dormant and unrecognized for years. We must arouse it. After all, Evangelism consists not only in telling men the good news of their redemption, but the bad news that they desperately need it. Once the desire for a deeper spiritual life sustained by prayer and the sacraments is awakened, then the whole man is enlisted. Teach the whole Faith for the whole man.

And what is that whole Faith? Let the Archbishop of York's latest book define it: "A Church to be Catholic must hold the Catholic Faith, treasure the Catholic Scriptures, administer the Catholic Sacraments and retain the Catholic Ministry."

So the first step in getting the most out of the laity is, under God and with the guidance of the Holy Spirit, to put the most into them—teach them the whole Catholic Faith, the Catholic Scriptures, the Catholic Sacraments. Teach them to have respect for the Catholic Ministry. Teach them that their actions as members of society are an expression of their life as children of God. Teach them that we love our fellow men as the result of having *first* loved God. Teach them these things uncompromisingly.

We can find no better pattern for our Evangelism than that set by those first evangelists and soldiers of the Faith. Can you imagine that little band, aflame with the Celestial Fire, setting out to win the whole world for Christ—can you imagine them compromising the Faith, assuming a position of safe and sane centrality? Proof that they didn't is the fact that very few of them

ed natural deaths. They were harried and hunted, tortured and slain because they refused to deny dogma or yield one iota of it.

## II

The second step in getting the most out of the laity is for both clergy and laity alike to clear their minds of several fallacies, and the greatest of all is the fallacy and fetish of numbers.

Unfortunately, quantity, rather than quality, impresses all ranks of the clergy. Let a factor present rail after rail of candidates for Confirmation to the Bishop, and he is held up as a model to the diocese, given referment, pushed ahead. Do our bishops ever investigate the *quality* of instruction given the candidates they confirm? Some of the case histories I have collected over the last five years make a sorry spectacle. Do our bishops ever ask a priest to report what percentage of the last Confirmation class continues to make Communions? Are such records ever kept?

I should hate to conduct my business without a record of repeat orders. That record reveals the *quality*—or lack of it—salesmanship and the strength of the competition.

Big numbers in church attendance, that fifth and highest degree of self-deceit, has become a fetish with both clergy and laymen. Pack the pews at a comfortable Sunday mid-morning service with the better people in their best clothes, and the parish a howling success, the Kingdom of God will on its way. But is it?

Which is more important: to get crowds *to* our churches, or to get more people going *out* from our churches filled with the spirit of the Living God, carrying the express image of His Person, who is Light and lights, into the thousand and one details of daily life?

## III

My third suggestion on how to get the most out of the laity is to teach and keep on teaching their position in the Church. Our first opportunity comes while instructing classes for Confirmation. If we throw Confirmation out of the window, we are

abandoning our most powerful argument with the laity—that thereby they are ordained to the Lay Priesthood, to what Maritain calls “a secular form of sanctity.” As priests of the laity, every man, woman, and



THE BAPTISM OF CHRIST  
(Courtesy of the Metropolitan Museum of Art)

child who has accepted Jesus Christ for Lord and Saviour and been admitted to the incalculable benefits of the sacraments—every one of them is supposed to work for and contribute to the support and growth of the Family of God.

How have the Mormons, now celebrating their centenary, built up such a powerful organization and such a far-flung missionary system? By every single member accepting his or her responsibility to work for their church. We might even learn a few lessons in persistent zeal from Jehovah's Witnesses!

On occasions when I have used this term—"priesthood of the laity"—to members of the clergy, several of them have winced, as though we laymen were trying to poach on their land. Nor do I often hear bishops speaking of it.

The last Confirmation sermon I listened to consisted of a string of lofty sentiments backed by quotations from Shakespeare and Browning. You know that kind of sermon "Browning says"—but never a word on "the Church says." Not a single word charging those children and that congregation with what was expected of them.

We can never hope to get the most out of the laity unless we teach them deep respect for their Church, a very clear idea of their position in it and responsibility to it, and the certain and irrefutable fact that each of us, some day, will be called on to give an accounting of that stewardship.

If you teach this, then you have the right to require laymen to help, each man according to his capacities.

Some men and women hesitate to offer themselves, think they have little or nothing to give. Surely in the varied activities of the Church there is room for the profitable exercise of every kind and measure of talent. Often all the shy layman needs is to be asked.

Perhaps we need more preaching on vocation as applied, not alone to secular life—and Heaven knows we need that—but also to the activities of laymen within the Church. I know advertising men who have no doubt that they were called by God to be what one said was the Hell-bentest best Every-Mem-

ber Canvassers in ten parishes. That's why they were so successful.

At the other end of the gamut from the shy layman is the lay zealot. He may be a deeply spiritual man or he may just be bursting with ideas. He's always a problem. Either his spiritual and physical energies are put into harness, or they are quietly ignored. Sometimes they are deliberately quashed. Recently I discussed the lay zealot with a rector of wide experience. He confessed that all through his priesthood he had had to resist the temptation to stamp out zeal, or, as he expressed it, smother the smoking flax. Why? Because lay zeal means more work for him. He had lived to thank God for zealous laymen. They kept him on his toes both as priest and as man.

So these are my thoughts on how to get the most out of the laity in the campaign for Evangelism:

(1) Put the most into them by teaching the whole Catholic Faith, which will lead to a deepening of their spiritual lives "Speak thou the things which become sound doctrine." (Titus 2:1)

(2) Teach them that quality is above quantity, that large numbers alone, without a deepening of spiritual practices, are not true index of the Church's advancement.

(3) Awaken a sense of responsibility by teaching respect for their position as members of the Lay Priesthood.

(4) Add to these three a fourth: be patient with our ignorance, our enthusiasms, our falterings, our mistakes. And, of your charity, pray for us.



# Christ in His Temple

By S. C. HUGHSON, O.H.C.

THE Feast of the Purification, or as the Church has wisely called it, "The Presentation of Christ in the Temple," offers a wealth of spiritual instruction to the soul that is seeking to find, in the historical events of the life of Christ, the principles of the life that we are to live "in him." It would be hopeless to attempt to set forth all these lessons in the brief compass of an article such as this. But since truth is to be seen in action in personalities, and can have no existence save in relation to persons, human or divine, let us confine our consideration of this event to the great personalities that appear in the inspired narrative.

First of all we have before us the Holy Child, who but a little while before had submitted Himself to the Law in being circumcised. This rite admitted a soul into the covenant of God, and His submission to circumcision might be assumed to indicate at the God-Man, the second Person of the eternal Trinity, needed in some manner to be brought into union with His Father; but such an assumption would be to all intents and purposes a denial of the Incarnation, for was God Himself, the Eternal Son, who became Man, and who, in His Humanity, appeared in the temple to comply with the Law. The collect for the Feast of the Circumcision points out the aim of this compliance with the Law. He made Himself, the church teaches, "obedient to the Law for man." Likewise in His baptism thirty years later, though he had no sin, He submitted himself to the baptism of repentance in order to teach us the lesson of obedience.

His Blessed Mother on this occasion shows the same spirit of obedience. Under the Jewish Law, a woman who gave birth to a child, since every one is born a child of wrath, was regarded as ceremonially unclean, and was required after forty days to go through a ceremony of purification. Surely, giving birth to the Child who was the eternal Son of God Incarnate, the Sec-

ond Person of the Blessed Trinity, could not have incurred for her any defilement, or required any process of purification. But Blessed Mary would claim no exemption for herself. She stood in the temple an example to all generations of the practice of humility. She profited by anticipation from the lesson taught by her divine Son who said, "Learn of Me for I am meek and lowly in heart."

The two other outstanding characters in this scene of the Presentation are St. Simeon and St. Anna. As a part of his Infancy narrative St. Luke tells us that at this time "there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ."

St. Simeon was among those many devout souls spoken of in the Gospels who "looked for redemption in Jerusalem." There seems to have been at this time a widespread supernatural moving in the hearts of many in Israel, which brought to them a conviction powerful, although supported by no direct revelation, that God was about to visit and redeem His people. We find it expressed in the *Benedictus* of St. Zacharias, the father of St. John Baptist, and in the *Magnificat* of the Mother of God. There was no open revelation to this effect. For four hundred years the oracles of God had been sealed. Four centuries before Malachi had prophesied, "Behold I send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to His temple." Since that prophecy there had been no open vision. But God speaks in divers manners to His people, and the hearts of many were alert with the expectancy of His coming. St. John Baptist, when he heard of the wonderful works of Christ, sent his disciples to Him, asking, "Art thou He that should come, or look we

for another?" We are told that St. Joseph of Arimathea "also waited for the kingdom of God." The two disciples who met the Risen Lord on the road to Emmaus, had the like expectation. They testified of Jesus of Nazareth that they had "trusted that it had been he which should have redeemed Israel," and even the unbelieving Jews, mindful of what was in the hearts of so many, demanded of our Lord "If Thou be the Christ, tell us plainly."

St. Anna, of whom we shall think more anon, when she saw the Infant Christ presented to the Father, and heard the prophecy of Simeon, told these things, not to all comers, as did the shepherds of Bethlehem, but only to those who "looked for redemption in Jerusalem," to those whose faith and hope made them worthy to receive these blessed intimations of what was shortly to come to pass.

Everywhere in Israel chosen souls were tingling with the joyful anticipation that they too, perhaps, might see the Lord's Christ before they saw death, and be able also to sing their *Nunc Dimittis*.

With the gracious revelation vouchsafed to St. Simeon, it demands no stretch of the imagination to picture to ourselves the eager and ceaseless vigilance of this holy man for even the least sign that might be given that the time for the fulfilment of this blessed promise was at hand. But when the hour arrived no visible indication seems to have been afforded him. One day, a day not different from other days, there came to his heart an impulse to go into the temple to pray, to spend some time, as was often his wont, in communion with God. It was the kind of interior suggestion that all devout souls from time to time receive. We have all experienced it. It is, and has always been, one of God's common ways of summoning His servants to His service of love. And how often is it that we make no response. Unlike Simeon we are not alert to "hearken what the Lord God will say within us," and often times the call fails to register in our souls; or, if the voice of God be not drowned out by the clamours of the world, we wait for some more convenient season, requiring of God that He tarry our

leisure before we yield to His gracious invitation.

Suppose the saint, engaged with other affairs, had waited for a more convenient time. Alas, the Blessed Christ would have come to His temple, and gone away again, and his eyes would not have beheld Him. He would have continued waiting, and a long death would have come for him, and he would never in this life have known that God had fulfilled His word.

Herein lies a mighty lesson for us all. As we have thought, it is not only to the great saints that such calls come. There has never been a soul to whom God has not come with His summons of love. It may be just an impulse to lift the heart to God for a brief moment in aspirations of faith, hope, or love; or of penitence, or thanksgiving, or joy and praise. He who is resolved always to respond, is the one upon whom God's frequent and choicest blessings will descend. Such souls will be granted a constant growth in love and knowledge. They will learn to recognize His voice, and will be taught to move swiftly to make their reply. And who knows but what God might give to such an one an even greater blessing? He may—indeed, He often does—fill the soul with such longing and desire for Himself that it will not only respond when called, but will continually itself be praying for His presence and grace, the infinite and eternal value of which has been made clear to it through God's loving and tender condescension. The attitude of such a soul can be expressed in the cry of the Bride of the Canticles, "Let me see Thy countenance, let me hear Thy voice, for sweet is Thy voice, and Thy countenance is comely."

And what of Anna, the widow of four score and four years, who "departed not from the temple, but served God with fastings and prayers night and day?" Would it be too much if we ventured to suggest the possibility that she had gone further along the way of sanctity and service than even holy Simeon, who hearkened so eagerly for the voice that would speak peace to his heart? No special revelation had been given to her, but the voice of God sounded ever

her heart, and through all the years from the days of her virginity she had given her instant response. And so continuous was her response to His continuous call, that she found no time for departing from the temple, but with every moment so consecrated herself to the God she loved, that her life proved to be one long, unbroken, loving communion with Him, a ceaseless devotion.

All through the Christian ages there have been everywhere groups of men and women who have devoted themselves with all their gifts and energies to the ceaseless love and adoration of God, and the patron and exemplar of them all is holy Anna, the prophetess. She was the first Christian cloistered Religious. She is the spiritual mother of the vast multitude out of every nation and kindred and tongue, who, withdrawn from the distractions of the world, have lived lives dedicated to God in prayer and devotion.

But this was not a gift made to these souls without their earnest, and often laborious and painful co-operation. This was the method of service and salvation that God had appointed for them, but they had to work out their salvation with fear and trembling;" they had to "make their calling and election sure." Prayer was not always easy. We know that its value is to be estimated rather in terms of struggle than in terms of pleasure. Without doubt, they had in mind what St. Francis de Sales said to a troubled soul sixteen hundred years later. The soul complained that such were the distractions in an attempted half-hour meditation that no devotions were said, but the time was consumed wholly in drawing the attention back to God, only to have it wander again in a few moments. The saint pointed out that the period had been one of battle, in which the soul had not yielded, but had fought valiantly, and such a period was more profitable than if it had been spent in a calm meditation with no interruptions.

Just here we might propose to ourselves a searching question. We have through the loving leading and inspiration of God many edifying Religious Communities both of men and women, of priests and laymen, in our American Church, who



*(Courtesy of the Metropolitan Museum of Art)*

spend their nights and days in holy activities for God's glory, and for their fellow-men.

But why has this consecration, fine, holy, and high as it is, included so few who, following the example of multitudes in every age since the apostolic times, have given themselves in solitude and silence, like St. Anna of old, to the continual work of intercession, praise, and thanksgiving, and of reparation to God for the dishonours He daily receives through the sin and indifference of men? The example of every age of the Church in every land where the Faith has been proclaimed, calls us, and how weak is the response! Is it because, unlike the saints of Christ's Presentation in the Temple, we have failed to hear His voice? We are not all called to this form of service, but we can at least pray that His will and purpose in this regard be carried out. Let us not permit this feast to pass without such a prayer.

# The Incarnation

SOURCE AND CENTER OF CHRISTIAN LIFE

BY LEICESTER C. LEWIS

IT WAS deeper devotion to and higher appreciation of the Incarnation of the Son of God which ushered in the Oxford Movement of 1833. John Keble, the herald of the mighty recovery, had sounded the keynote of a new devotional vision in his famous book of poems on *The Christian Year*, first published in 1827. In his verses on the Annunciation, blessed John Keble, the most strictly Anglican of all the great trio of the leaders of the Revival, poured forth a long unheard devotion to the two chief actors in the historic Incarnation, the Mother and the Son.

Ave Maria! blessed Maid!  
Lily of Eden's fragrant shade,  
Who can express the love  
That nurtured thee so pure and sweet,  
Making thy heart a shelter meet  
For Jesus' holy Dove?

Ave Maria! Mother blest,  
To whom caressing and caressed,  
Clings the Eternal Child;  
Favored beyond Archangel's dream,  
When first on thee with tenderest gleam  
Thy new-born Saviour smiled:—

Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine;  
For He, thy Son and Saviour, vows  
To crown all lowly lofty brows  
With love and joy like thine.

Into the hard, cold, and superficial rationalism of the French Revolution and its aftermath in the deadening of religious fervor throughout Europe, Keble threw this powerful anthem of the Incarnation.

No less creative in the development of the thought of John Henry Newman was emphasis upon the Incarnation. Brought up in a Calvinistic atmosphere, with little knowledge of the wonder and beauty of historic Christianity, through his studies of the controversies in regard to the Incarnation his mind began to turn in a Catholic direction. The result of these studies he published in 1832 in *Arians of the Fourth Century*.

By his intimate acquaintance with the writings of Athanasius, Basil, Ambrose, and other leaders in the final triumph of orthodoxy over heresy and paganism in the period between the Council of Nicaea in 325 and the First Council of Constantinople in 381, Newman's alert and assimilating mind widened its interest to the universal sweep of Catholic truth. Without the slightest exaggeration it may be asserted that Newman came to his idea of the Church directly through his study of the Incarnation.

In the evolution of the thought of the third of the Revival leaders, Edward Bouverie Pusey, the fact and implications of the Incarnation were equally decisive. A first somewhat shy of academic innovator such as Keble and Newman, Pusey threw his influence with the Movement with his Tracts on Baptism. In these writings on the life of the Incarnate Christ as imparted to the believer in Holy Baptism, Pusey drew out the significance of the Incarnation, not merely as an historic event in a remote century, but as a living experience of fellowship between God and man in the world of his own day. The very austerity of certain of his earlier statements in regard to post-Baptismal sin gradually ameliorated as Pusey himself progressed in his understanding of the Incarnation.

"That is precisely the trouble with young Catholics" arises the protest on certain sides. "You are merely continuing a line of thought well over one hundred years old and by its own claims even eighteen centuries older. Why don't you come up to date? Why don't you start a new movement, dated in America in 1947? Don't you realize that the entire world situation demands new doctrines, new values, new religions? What has your Doctrine of the Incarnation to say to the wheat farmer in Kansas, to the homeless ex-Nazi on the Rhine, to the disturbed statesman in Italy, yes, even to the few and

arsome progressives in Japan and in Russia?"

But what is it that the workers in every country of the world need today? It is the right value of human life and work. Who were those who wrought chaos and hell over our world in recent years? Those who reprobated and scorned any true value in human life and work. How did they come to deny this fundamental plank in the Christian outlook upon the world? Precisely because we and all denied and abominated the Doctrine of the Incarnation, with its postulation of eternal, cosmic, and Divine values and worth, in every individual born on this earth. Either we believe that the texture of human life is of such infinite value that God himself can wrap it around Himself, make it His own, and exalt it to the heavenly places, or we do not. When we do believe it, then every individual personality is a moral treasure of supreme worth, higher than monarchs or states or governments or business. On the foundation of the Incarnation, the individual comes into his own. On any other basis, he is a cog in the machinery of the world, and it is the machinery that is of supreme value, never the cog.

It is just this creatively far reaching insight of Christian tradition which the world and the Church needs today, even as it has always needed it since its achievement was

foreshadowed in the myths of the Garden of Eden. The Church, our Church, needs a new coming to grips with this lifeline of Christian devotion, because of the fact that controversies over the nature of the Church, the function of the sacraments, the conditions of Christian unity, the practice of historic ceremonial—all such questions, after the preliminary sparring, come directly to acceptance or denial of the fact of the Incarnation.

What can we say is *de fide* for Anglicans in regard to Our Lord's Incarnation? Certainly nothing less than the Christological decrees of the Seven Ecumenical Councils. Since the time of Queen Elizabeth in the troubled days of the Reformation, the Anglican Church has formally and specifically appealed to the teaching of the "undisputed General Councils." The only interpretation of the word "undisputed" which entitles it to serious consideration is that it means those councils which were finally accepted as ecumenical while the Church was sufficiently at unity with itself to be able to pronounce anything like general acceptance. That has clearly not been the case since the separation of the East and the West in the middle of the eleventh century (1054). Councils, however, which previous to that date had won ecumenical acceptance are definitely included in the historic Anglican appeals and utter-



ances of Lambeth Conferences. Since our American Prayer Book, which we accept by our ordination vow, pledges us in so many words to the faith of the Church of England, it follows that the Conciliar decrees are equally binding on us on this side of the Atlantic.

The first Ecumenical of Nicaea in the year 325 met to consider the heresy of Arius, the popular priest of the most fashionable church in Alexandria. Arius was no mean thinker, and indeed was far keener in his thought than most of his admirers today. For Arius, our Lord was the highest of all conceivably created beings, higher indeed than angels and archangels. Nevertheless, when everything admirable had been ascribed to our Lord, the fact still remained that He was a created being, separated by infinity from the genuine Godhead. You might indeed call Him "the Son of God" as long as you did not really mean it, as some of our friends today. What you could not mean was that in Jesus of Nazareth "dwelt the fullness of the Godhead bodily." This denial the Church refused to accept. The Bible and Christian devotion had continuously hailed Christ as "Lord and God," and the Church with agony

but also with joy knew that this window into the Heavens must at all costs be kept open. As always, it was the heretic flattering himself a Liberal who strove for the narrower view. It was the Catholic Faith which kept the vision wide open.

When one hears from some of our brethren that the Nicene Creed is full of arid metaphysics, we can only wonder if they have ever read it. There are few modern or Liberal creeds which do not contain far worse philosophical presuppositions than does the old creed of Nicaea.

What then does the Nicene statement that Christ is of one substance or essence with the Father tell our Christian life? It tells us as well as human words can tell us, that whatever God is, Christ is, and that the Christian picture of God is that of love energizing forever in social relationship. Never the Father without the Son. Never the Son without the Father. Never Divine life without Divine love.

I should like to emphasize the truth that perhaps the most outstanding characteristic of the decisions of the Ecumenical Councils is their careful and even meticulous balance. Our reputed Anglican balance of thought cannot compare with the inspired refusal to run amuck which we find in the Councils. So far as I know every one of the Seven Councils was occasioned by good and pious souls, of a heated but very narrow vision, who were zealots in trying to impose their own limits of comprehension upon the whole Church. It would have been easy for the Church many times in her history to yield to such popular onesidedness. The Councils testify to the Church's refusal to be rushed into pious obscurantism, masquerading as the pure Gospel.

The Second Ecumenical Council, meeting at Constantinople in the year 381, is a shining example of this. After sixty years of battling Arianism, Catholic truth prevailed and the Nicene doctrine was reaffirmed permanently. How easy then would it have been for Party to triumph over the Church! Arianism was finally condemned and now the friends of Athanasius and orthodoxy could run riot with their anti-



rian speculations. Just this a close friend the great Athanasius, Apollinaris of Laodicea, tried to do. In his genuine enthusiasm to exalt the Deity of our Lord, he succeeded to minimize the Lord's humanity. Apollinaris believed that it was degrading to the Son of God to say that He took unto himself full human nature, but that rather He merely took unto Himself human flesh and not a human mind. In other words, Christ was not really and truly man. Do you see what I mean by the marvelous balance with which the Holy Spirit guided the great Church Councils? The very same council which reaffirmed Nicaea flatly and formally condemned the teaching of Apollinaris, and thereby saved for Christian devotion belief in the full, genuine, and unequalled humanity of Jesus.

We move on. The Third Council, at Ephesus in the year 431, condemned the teaching of a heretic named Nestorius, and so saved the integrity of our Lord's personality. Nestorius, more pious than clear headed, founded over the time element in Divine action. He loved and revered the Christmas scene, but the Babe was not God. He could become God at some later date, but Nestorius could not "adore a God of three months old." Unquestionably Nestorius was earnestly striving to preserve our Lord's real humanity, but he was not fitted for the problem which he posed. If ye cannot adore a God three months old, is it any easier to adore a God three years old, or thirty years old? Can any being which is *not* God at some time become God at any time? No, said the Christian consciousness. Either always God or never God. Either the Babe on Mary's breast *is* God, or the Saviour on the Cross is *not* God. Further, if the Babe is God, then she who brought Him forth into the world is truly termed Mother of God; *Theotokos, Mater Dei*. Ephesus left for mankind the reality of the Christmas crib.

Once again arose the head of ignorant piety. Loathing all that Nestorius stood for, twenty years later a devout archimandrite tried so to identify the Deity and the humanity in Christ that both natures lost their properties and a curious indescribable mix-



(Courtesy of the Metropolitan Museum of Art)

ture was the result. The Church had battled too long for both the Deity and the humanity to allow them both to be destroyed in such fashion, and so in 451 the Council of Chalcedon fixed the devotion of Christendom as worshiping its Lord, consubstantial with the Father as touching His Godhead, and consubstantial with Mary as touching



His manhood. As Adolf von Harnack, my greatly revered teacher, once put it, these Latin answers to Greek questions really left nothing further to debate.

Each of the final three Councils has a lesson, not only valuable in itself but also pertinent to contemporary problems, but I must pass over them quickly. The Fifth Council met at Constantinople in 553, and vindicated the intellectual consistency of Christian teaching about our Lord. Certain treatises called the *Three Chapters*, had been allowed at Chalcedon, though by the plain meaning of their statements they ran counter to the decree of Chalcedon. The Fifth Council affirmed that this stultification of a Conciliar definition could not be allowed, and that Christian teaching must be logically consistent. "Interpretations" of canons and decrees, of such a nature as to nullify the plain teaching of said canons and decrees, is not a peculiarity of the P. E. C., and it is worth while to remember that an Ecumenical Council has condemned just this kind of verbal jugglery and intellectual dishonesty.

Once again, the sixth Council met at Constantinople in the year 681, and registered the Christian conviction that, if we are to claim that in our Lord are the two natures, the Divine and the human, then we must go further and assert that as each of the natures had its own will, there were in our Lord both a human will and a Divine will. This requires understanding in view of present psychological studies, yet what the Council was aiming at is quite clear.

Both the Divine and the human elements in our Lord's personality were real and unconfused, and in Him His human determination always and forever without the slightest failure or swerving, acted in perfect and absolute parallelism with the Divine will. We all know only too sadly how our human will, enthused and inspired to follow God's will, does indeed do this for a short time, and then ever and again sways away from the Divine so that the harmony is repeatedly broken. In our Lord this simply never did happen, and the Divine and the human in Christ developed in unbroken symmetry.

Finally as the years rolled on, the Seventh Council met at Nicaea, where the First had met, in the year 787. Here the principle inherent in the Incarnation, was drawn out *viz.*, that God acts always through human means and physical things, and that therefore pictures of sacred persons and things are to be treated with reverence, since the honor paid to the picture passes over to that of which it is a picture. This was only to state that in religion the same principle holds which prevails in all other parts of our life. Every one of us would object strenuously to calculated disrespect shown to the photograph of our own mother, even though we admit freely that the photograph is only a picture and a piece of paper. That piece of paper is certainly not our mother, yet our affectionate regard for it passes over from it to that for which it stands. It was good to have this eminently commonsense principle affirmed as distinctly Christian.

These then are the Conciliar decrees which come to us with the experience of the Ecumenical Church approving them. The technical machinery may indeed appear somewhat complicated and elaborate, yet what in summary is the purpose of the entire Conciliar construction? It is simply to preserve the New Testament picture of Jesus Christ whole and intact, and to ward off any dogmatic theories which would mar or invalidate that picture. Deny any of the affirmations of these Councils, and logically you must also cut out certain parts of the Gospel picture of our Lord. The Church pas-

nately desired to preserve and transmit at picture to future generations, and the tire purpose of her decrees was solely and imply to accomplish this. The history of sought in subsequent generations has amply stified her judgment.

We are sometimes asked whether we believe that the Holy Spirit of God guided the church up to the year 325, or 451, or if you'll 787, and then suddenly left the Christian fellowship, with the result that the same spirit is not guiding the Church today. I always marvel at the naïveté of such a question. Of course the Catholic Christian does not believe that the Spirit of God has ever forsaken the Church. Of course we believe that just as the Spirit guided the Church in the early centuries, so He brooded over and the Church of the thirteenth century, and does He function in our world today. There is no dispute or difference of opinion that score among any orthodox Christians. The real point of difference is entirely elsewhere. Catholics believe that the Holy Spirit is the Spirit of Truth, and we refuse to ascribe Him as a lying Spirit. If He is always and eternally the Spirit of Truth, then He can never contradict Himself. He can and does develop and deepen our understanding of our Christian Faith, but He, as God, be it said with all reverence, cannot contradict and repudiate now what He has taught previously. What our questioner usually meant of course was, whether we do not frankly believe that we of the present are the only generation of Christians whom the Holy Spirit in all history has genuinely guided. We must humbly decline to be so dogmatically arrogant.

One further question in regard to the Internation should be considered—the Doctrine of the Virgin Birth of our Lord. There is no need to go into any textual consideration of this point, as that has been done effectively by orthodox scholars many times. Further, almost all current arguments against the truth of the Virgin Birth are based upon dogmatic or philosophical prepositions. Naturally those who deny the supernatural, who refuse dogmatically to admit the possibility of miracle, or who ques-

tion the full and complete deity of our Lord, cannot believe that our Lord was born of a Virgin Mother. I would only point out that these are attitudes which no Christian can accept. There is no good reason for a non-Christian to believe in Christ's Virgin Birth. There is no good reason for a Christian to deny it.

I am not arguing for the Doctrine of the Virgin Birth. I only wish to point out the religious and moral value of this integral part of our Christology. We emphasize rightly that our Lord developed His perfect life and personality *within* a family. So far as any historical evidence goes, our Lord's moral perfection was developed and matured in and by means of family relationship. If then, we claim Him as the model of our own moral progress, we might well judge that we too can progress only in a family. That seems a plain and simple deduction. Our Lord is our model. He achieved His height of character in a family. Hence if we are to follow Him, we can achieve our divinely designed character only in a family. Obviously, however, there is something wrong with this argument. No sane person believes that marriage is for everyone necessary to salvation. Even the highest sacramentalist shrinks from such a conclusion. Yet it would seem an inevitable conclusion from the premise, were it not that the Virgin Birth reminds us that a *sex* family is not, according to the Scriptures, the necessary sphere of the Divine development. Perfection of Christian character can indeed be achieved only through family relationships, but these relationships do not need to rest on a sex foundation. These relationships



may be firmly and efficiently grounded on moral and spiritual foundations. Who does not know in his own experience growing lives that have been tendered and nurtured by loving relations, aunts, uncles, or other kinsfolk, where in deepest truth family relationships were established and were in operation, yet very definitely were *not* based on sex? Is not this also the real justification for the lives of monks and nuns? They indeed explicitly cut themselves off from the family relationships based on sex, yet in simple fact they do share in and can develop in very true and genuine family life. It is this escape from the inevitable bond of marriage for every earnest Christian which the fact of the Virgin Birth affords us.

The Doctrine of the Incarnation is fundamental for Christian life because it presents us with a model for our discipleship which can stand logical analysis. The Liberal figure of a wellmeaning Jew of centuries ago, who started out to improve the world, and was frustrated in his endeavors by being cut off with an early death—that figure has little compelling attraction for thinking people. It is not inspiring to imitate a failure. The mighty vitality of Christian devotion, pulsating and beating triumphantly through the centuries, needs a far more creative source than “the pale figure of the Syrian Christ.” Alfred Loisy, certainly not prejudiced in favor of orthodox Christianity, has shown with Gallic clarity that it has been the Christ of dogma, and not the shadow which Loisy pictured as the Christ of history, which has actually created Christendom. The error of the French scholar was simply that he presupposed that all the values of the religious life of man could be formed and flourish on a complete falsehood. Even if the text “By their fruits ye shall know them” be not acknowledged as an inspired word, it must at least be recognised as common sense.

No, it is the Christ of the Incarnation, who is the source and center of all our Christian life. Christmas trees may be lit on December 25th, but how trivial our festivities really are, if we foregather merely to recall the birth of a Jewish lad of long ago. It is the Godhead, guaranteed to us

by the Doctrine of the Incarnation, which justifies our joyful exaltation at the crib.

But, Godhead is not enough as the center of our Christian life. Manhood must be there, riveted in the Godhead with all the richness and inevitability of the Chalcedonian formula. The vast majority of all the early heresies about our Lord balked not at His Godhead, but at His manhood. Heresy after heresy sought to beguile the Church into a minimizing or a denial of the Perfect Manhood. Against all such destruction of genuine Christianity, the Church created the triumphal anthem of the second great paragraph of the Apostles’ Creed. The experiences of our Lord stressed in that part of our Creed were not chosen by accident. One and all emphasize the reality and the glory of human, physical, earthly experiences of true humanity. He was born, suffered, was crucified, died, and was buried. Could any life be more truly human than that? Yet that too, is an integral part of the Incarnation.

Around the spiritual treasures of the Incarnation as Source, our Christian life progresses with it as its constant center. Because of the truths in the Incarnation, Christianity moves from the sentimental and emotional plane upward to the intellectual. Some today do not like our religion to function on the intellectual plane. With many non-Catholic Christians, it is not that their doctrine is false; it is rather that they have no definite doctrine of any kind. They would narrow and lower our religion beneath the sphere of the intellect. Something strangely called life or action is held up as superior to truth or principle. How life can be whole some without intelligence or action effective when not intelligently directed is seldom explained. If our religion is unable to commandeer the intellect to its aid, then our religion must be, in Harnack’s phrase, “religion of the second grade.” When in our endeavors for Church unity, any institution or practice is insisted upon as condition of unity *without rational significance*, then our unity concepts are operating in the field of magic. The religion of the Incarnation has no place for such obscurantism.

It is no wonder that we genuflect in the reed at the mention of the Incarnation. The story goes that the custom was originated by St. Louis of France, who had the reed recited by his soldiers on the battlefield before they engaged the Saracens. The warrior-king and saint was so devoted to the Incarnation that no mere bow seemed to him sufficient to express the reverence due to this mighty mystery. Only in humility and on-bended knee could man pay proper reverence to the Incarnation.

Far out beyond any questions of ceremonial forms this mightily creative doctrine for us day. Where the Incarnation is fully and intelligently held, where our Lord stands forth in all the marvelous beauty of His per-

fect Godhead conjoined with His perfect manhood, where He is held up before our adoring eyes "consubstantial with the Father as touching His Godhead, and consubstantial with Mary as touching His manhood," there the miracle of redemption is at work. In every sacrifice that smoked upon Jewish altars by anticipation, in the sombre shadows on Calvary's hill in deepest reality, on every altar of Christendom when the Host is raised to God in mystic memory, there the unity of God with men is manifest, there the eternal and the temporal coalesce, there the Incarnation is the Source and Center of all religion; yea, more, it is the anthem of cosmic fellowship.

(Our thanks are due *The Living Church*, in which a considerable part of this article was first printed).

## HELP FOR AFRICA

### Suggestions for Gifts

(This is reprinted from our October issue, except that we deleted one item, namely, bells. Through your abundant generosity so many bells are now on their way to the Mission (any of them as memorials) that I think you may presently bear them across the Atlantic. For these and many other gifts we thank you in the Name of the Lord).

It costs \$600 per year to maintain St. James School at Bolahun for boys and girls in third grade (about 140 pupils).

For a student in our intermediate grades at Bolahun the cost is now about \$20 per year.

For a high-school student at Bolahun, \$30 per year. (If we get laboratory equipment this figure should be higher).

For sending a boy or girl to the coast for special training, \$50 per year.

In rare cases of exceptional promise we have sent individuals to college, in West Africa, and should like to do so oftener.

Cost varies according to circumstance. We will gladly provide information.

For a one-teacher outstation school and keeper, \$400 per year (about 35 pupils).

For a catechist engaged in preaching in several towns weekly, \$100 per year.

To support the whole hospital program except for the doctor himself but including medicines and assistants' salaries, \$800 per year. (Patients' fees cover the balance).

It costs \$2 per cure of Sleeping Sickness; \$1.50 for what Fr. Parsell calls a "miracu-

lous" cure of the frightful disease known as Yaws, by Penicillin—which also is extraordinary effective for Tropical Ulcers and many other things. (These prices do not include transport).

We think you will agree that any of these items would constitute a splendid memorial or group-project. Of course, the more expensive ones could be split up if desired so as, for example, to take care of one student or a half-dozen.

May we add this important note? If you contribute sufficient for any of the above (or other) needs, we shall consider it our moral obligation to see that the particular need is met, at least to the amount of the sums given specifically for that purpose. It would involve frightful complications in our correspondence and bookkeeping to go further than this in applying *each individual gift as it comes in* to this or that particular object. With this understanding you can have the assurance that the special purpose of your offering has been achieved while leaving us free to finance the mission as a whole in the simplest and most effective manner.

Please address your gifts to "the Reverend F. W. Parker, O.H.C., Holy Cross, West Park, N. Y."

# The Calendar of Christ

BY CARROLL E. SIMCOX

## Sexagesima Sunday

### THE EPISTLE

*II Corinthians 11:19-31.*

**S**OME expositors say that any attempt to relate this passage to the central theme of Lent and Pre-Lent is artificial. I don't agree, though there are many scriptures which would serve the purpose better.

St. Paul's main argument may be summarized: we cannot serve and glorify Christ among men by simply relying on our credentials ("seed of Abraham," "True Church," "Apostolic Succession," "Valid Orders," etc.). Paul's enemies within the Christian fold were Hebrews, Israelites, seed of Abraham, and all the rest; their credentials were impeccable. So were his; but what of that? In *suffering* for Christ "I am more: in labors more abundant, etc.," Paul does not, here or anywhere, impugn ecclesiastical credentials, apostolic lineage, the possession of commission and jurisdiction. He was the high churchman among the apostles. As an ecclesiastic he is of the company of Cyprian, Laud and Pusey. But standing in the true Succession is never enough, all by itself; for Apostolic Succession is *in esse* the transmission of *Commission*, and Paul's "Iliad of Woes" is a reminder of how he has been carrying out that Commission and what it has cost him.

What could be more in order, for a sermon during Pre-Lent, than a warning to complacent Christians that belonging to the the True Church is not enough—that we are baptized into the Cross rather than into spiritual privilege?

### THE HOLY GOSPEL

*St. Luke 8:4-15.*

This parable is good to read and not so good to preach. It calls for little or no exposition: anybody can follow it as it stands. Perhaps the best sermon idea is in verses 8-10—the reference to "the mysteries of the kingdom of God" which only Christians can understand. Easton and Robbins think it

should be omitted: "The Second Evangelist has inserted a theory of the parables that is definitely unhistoric: these stories were mysterious allegories, whose key was deliberately withheld by Jesus from the people lest they be converted; it was only after His death that the truth could be proclaimed without reserve." But in the first place, this is a very extreme, I think exaggerated, interpretation of St. Mark's "theory" of the parables; and in the second place, there is good reason to believe that Christianity was from the beginning to some degree a secret religion. *To this day*—and here is the point for the modern preacher—it holds true that the Christian who is living his religion has an understanding of the teachings of Christ, an *entrée* to the Mind of Christ, that the outsider cannot have. You can understand "the mysteries of the kingdom" as you live with Christ from day to day in the heavenly places. You do not need to appeal to Scripture to prove this. The experience of the saints proves it.

We Christians, then, have a wisdom, or at least have access to a wisdom, which is not given us as this world giveth. Into that wisdom we are "initiated" at our baptism. We increase and grow in it as we walk with Christ.

This parable itself is about soils rather than about seeds; and the point of it lies in the variety of the degrees of receptivity among the different kinds of human soil in which the Word of God falls. "Good ground" is by obvious definition deeply receptive people. If we are to be good ground we must be people who acquire the fructifying grace by opening ourselves up to it. With Lent coming on it is of utmost importance that we grasp this. In keeping a good Lent we open our lives up to the invasion of heavenly grace: we let God do some things with us which we have been refusing hitherto to let Him do. In other words: keeping a good Lent is a matter, not of reaching for nothing,

virtues or self-cultivation, but of opening more doors to God and the Gifts of the Spirit.

### Quinquagesima Sunday

#### THE EPISTLE

*I Corinthians 13.*

Dostoevsky once remarked that the greatest foe of Christianity in modern times is the religion of humanitarianism. The great Russian was not given to frivolity. Whether you agree absolutely with him or not, you will find it helpful to mull over his dictum pretty thoroughly before you undertake a sermon on *I Corinthians 13*. For it is beyond question that most modern readers, and all too many modern preachers, of this scripture radically misunderstand it and take it as a paean to humanitarianism.

Then consider this trenchant observation of Ronald Knox: "At the back of his mind,

the Catholic assumes that 'charity' here means not being in mortal sin (which is only the raw material of the charity St. Paul is thinking about). The non-Catholic assumes that it means being nice to people and helping them in their difficulties (which, however, will not be possible after the day of Judgement, any more than prophesying). St. Paul's charity is a love of God and man, which involves a state of grace and implies kindness to our fellow men."

It is practically necessary to devote at least the first part of the sermon to the business of defining Christian charity. Otherwise you will surely be misunderstood by most of your hearers. They must be shown that it is a supernatural gift, not a natural achievement; an infused virtue, not an acquired one; that it comes from God, from above, not from within ourselves; that kindness, forgivingness, etc., are fruits of char-



(Courtesy of the Metropolitan Museum of Art)

ity, not the thing itself: and that it is a peculiarly and exclusively Christian virtue, mediated to us *per Christum solum*. They are not to be heard then who say that "You don't have to be a Christian in order to be charitable." They confuse charity with generosity. The point of Dostoevsky's remark quoted above ought to be clear enough to us who know so many people who imagine that they have charity when all they have is humane sentiments. Humanitarianism as a religion, it may be added, is essentially selfish: it is intrinsically "enlightened self-interest" and can easily be exposed as such. If you want an example: the people who say America must feed Europe "so we won't have an atomic war."

Something ought to be said in this sermon of the mechanics of charity, for charity is a process, an action in the life of the soul. The principle of it is expressed by St. John as well as by anybody: "Beloved, if God so loved us, we ought also to love one another." This brings out with admirable directness and simplicity the fact that, in the process of charity, God's love for man overflows into man's love for man.

Finally: St. Paul is primarily concerned in this great chapter with the dignity of charity as compared to all other virtues and gifts. Faith, knowledge, altruism, etc., all disappear at last, for they are only preparatory. But charity abideth forever. Put simply: charity is the one thing, and the only thing, we can take to Heaven with us. Of everything else it is truly said: "You can't take it with you." The life of Heaven itself is charity perfected.

The reason for hearing this scripture on the Sunday before Lent is obvious but ought to be mentioned as a reminder. The object of



Lent is to grow in charity. We cannot enter into closer union with God, who is Love, without becoming more truly charitable.

#### THE HOLY GOSPEL St. Luke 18:31-43.

The crux of the passage is in the first four verses. Our Lord's choice of Calvary is today, as it was then, a "scandal." And people will not be genuine lovers of the Holy Cross until they are shown why the Saviour Himself chose this Way and bids us to follow in it.

Jesus did not choose to go to Jerusalem because He wanted to suffer. He chose to go because it was the Father's will. The Father, in turn, did not will it because He wanted His dear Son to suffer. He willed it because He wanted all men to be saved: and that was the way.

Why was this the way—the only way? The answer lies not in the nature of God, but in the nature of fallen man. It was inevitable (man being what he is, far gone from original righteousness) that when the Saviour came in the flesh He should be crucified. But though God foresaw the tragedy He foresaw the triumph as well: the "strange Man on the Cross" would draw all men unto Himself.

Jesus was not a gambler when He went up to Jerusalem; He was a conqueror with a strategy that would not fail.

It is essential at the onset of Lent to make this clear. Our Lord knew what He was doing when He set His face to go up to Jerusalem, and He knows what He is doing when He tells us to deny ourselves and take up the cross daily and come after Him. There is no risk in it, no gamble. We never need to fear that our sacrifices for His Name's sake might be fruitless. He is never victimized; He is always victor; and we in Him are partakers of the victory. The Cross is indeed the way of peace, and of that peace the almighty and eternal God is the guarantor.

So, as we make ready for Lent, we look ahead to Calvary and we resolve that we are going all the way thither with our Lord. But we look ahead also to Easter, as He did, to see the meaning, the purpose, and the ultimate issue of the travail.

ent I

## THE LENTEN COLLECT

*Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; though Jesus Christ our Lord. Amen.*

It is always well to give special attention from the pulpit to a seasonal collect. Since the people are going to be hearing and saying the Lenten collect for 40 days, and since it happens to be a deeply meaningful prayer in its own right, it is fitting to go through it with them phrase by phrase on the first Sunday in Lent: whether it is to be the *res* of the sermon or not.

*Almighty God, who hatest nothing that thou hast made...* A point of gravest importance to stress at the outset of Lent. We are not being asked to mortify our flesh as a *iken-holocaust* to an angry Deity. God asks us to deny ourselves because He loves us and knows and wants what is best for us. Precisely because we are sons and daughters of God, and not slaves, or bastards, as the New Testament forthrightly reminds us, God is stern with us. The slave-owner as a rule cares very little about the development of the character of his human property. Consequently he can afford to be indulgent with his slaves, so long as he gets the work out of them. But a true parent can never take a merely indulgent attitude toward his children. The better parent he is, the more determined he will be that his children shall develop morally and spiritually. Hence it is that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." God lays a cross upon us that we might grow after the pattern of Christ. Because this is the *rationale* of the whole life in Christ, and of the Lenten warfare in particular, it ought to constitute the sermon either on this Sunday or on one of the Sundays of Pre-Lent.

... *And dost forgive the sins of all those who are penitent...* Penitence—contrition—"godly sorrow"—is the first step of



repentance, and until one has taken it the new life, or "new lease on life" which Christ offers us, is impossible. Contrition is vital to a good Lent. Some instruction is in order here on the nature of sin and what can be done about it,—specifically, self-examination and confession. . . *that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness. . .* The preacher can amplify the phrase "worthily lamenting" to good profit. A "worthy" lamentation of our sins must be a genuine, sincere, searching and uncompromising facing of the fact of our sins. Bernard Shaw is right in saying that the modern man is too busy to worry about his sins. But the Christian, admitting this fact about the modern man, is in a position to see and to say that this is the big trouble with modern man: he is too busy with the wrong business, and not busy enough with the right business. The first business in any man's life, if he knows what is good for him, is to "get right with God"—there is no better phrase for it than that—and in getting right with God to get right with his own inner self. And the first step in this first business is "worthily lamenting" our sins. A mere enumeration of one's sins, or even a frank recognition of them, is not enough. We have not *risen* to true contrition (we should emphasize here that we are at our *highest* in true contrition, not at our *lowest*) until, seeing our sins in the light of the blazing holiness of Jesus, we detest and abhor them.

## COLLECT FOR FIRST SUNDAY IN LENT

The Lenten collect, as noted above, sets forth the *raison d'être* of Lent in the Christian life. The collect for Lent I points to the

way in which this is to be put into effect: the way of prayer, fasting and mortification, to the end that the flesh may be subdued to the spirit. The reminder of our Lord's fast in the wilderness implies that there is to be some real rigor in our Lenten fasting, and the clergy have no right to tone this down. We are bound to teach also that fasting belongs most decidedly to the New Dispensation as well as the old. The freedom which we have in Christ Jesus does not include freedom from fasting and all other means of subduing flesh to spirit. There is a currently fashionable notion, and unfortunately it seems to be growing, that it is better to "take on something extra" during Lent than to "give things up." We must "accentuate the positive!" However congenial this idea may be to the modern craze for being "positive" and "constructive," it does not square with our Lord's example and precepts concerning fasting and other disciplines of self-denial.

The two collects—*i.e.*, the Lenten collect and that for Lent I—may well be taken together as a kind of double text for the sermon on this Sunday, following the general line of interpretation set out above.

## Lent II

### THE EPISTLE

*I Thessalonians 4:1-8.*

Most of the Lenten Epistles yield poor pickings to the preacher, and this one is typical. But it can be made the basis of an exhortation to purity and integrity of living, if the key terms are put in modern language. For the Christian "to possess his vessel in sanctification and honor" means to let the Holy Spirit control his bodily impulses and behaviour.

St. Paul deals with two sins in particular: sexual misconduct and dishonest dealing with others. There is no direct connection between the two. He probably mentions them because they happen to be among the commoner sins of the people he is addressing.

Why "abstain from fornication?" Because God has other uses for the body, and to use the body for the gratification of lust is to deny God the use of it.

Why abstain from defrauding others? Because it is a violation of God's commandment to love one another.

All this is very elementary. Unless you have some special reason for driving home Paul's admonitions to your people you might better go on to the Holy Gospel for this Sunday to find your sermon base.

THE HOLY GOSPEL  
*St. Mathew 15:21-28.*

Probably the best homiletical treatment that of straight exposition, with no special concentration on any particular point.

There is first the element of demoniac possession. It's best to be rigorously honest in dealing with such points as this. Jesus in His humanity was a son of the first century. He shared the beliefs of His contemporaries about demons. The recognition of this is one of the corroborative proofs of the truth of the Incarnation. If He had not been born into the particular culture of particular people at a particular time He would not have been truly Man. But this is not all: by what right of reason does modern man call belief in demon-possession "absurd" or "unscientific"? Undoubtedly many of what used to be called indwelling demons would be called neuroses today. But it remains true that sick minds and souls are possessed of demons, by whatever name we call them: and it remains true also that these may be cast out, through prayer and faith, by the Great Physician.

The next thing to consider is our Lord's colloquy with the Gentile woman. In English His words seem harsh and arrogant. This can, and should be explained: He was simply being playful. And the lady responded with proper wit. Very probably His remark about the children's bread was a popular saw, and her retort about the dogs and the crumbs another one with which she very cleverly capped His. The idea that He was "testing her faith" by making her wait, and making her crawl and flatter and fawn, is pure nonsense and does our Lord a monstrous injustice. But at the same time the needs to be recognized: Jesus did consider Himself as sent to the lost sheep of the house of Israel. His mission was to them first. The nation could be enlisted in the Messianic

ission it was His first duty to bring this out. Unquestionably this was His hope, and it was Israel's rejection of Him and of His summons that broke His heart on Calvary.

Finally, there is the woman's faith and her perseverance in prayer. As an object lesson to us all it is of course always needed, and provides a basis for a timely Lenten sermon on the subject. It is probably better, however, to deal with this in the course of our exposition of the whole rather than singling it out for exclusive treatment, and for this reason: unless the rest of the episode is soundly presented, people will go away with a dangerously false impression, or perhaps several such: namely that Jesus, in believing in demoniacal possession was ignorant compared to us; that He was harsh and arrogant toward the woman; and that He regarded Gentiles as "dogs".

### Part III

#### THE EPISTLE

*to the Ephesians 5:1-14.*

There is a great argument implicit here. It is that purity of life is a *consequence* of being in union with God through Jesus Christ. You cannot purify and sanctify yourself. But you can become a partaker of the life of Christ, and when you do purity of life follows. *However:* we Christians must *live* up to Christ in us. We are children of light, by virtue of our union with the Light of light; but it remains for us to walk in the light.

The Christian of any age faces this task of living up to his Lord. Probably the greatest difficulty the modern Christian has is that of habitually, constantly realizing that there is in him this divine principle of life. We are not like other men; we have been born again. There is a new life in us. We must bear that in mind, else we forget it and lapse to the level of ordinary humankind.

#### THE HOLY GOSPEL

*St. Luke 11:14-28.*

You have a marvellous possibility here in the little parable about the unclean spirit going out of a man and returning later with several evil companions. Here is the golden text for a sermon on the futility of

casting out an evil without replacing it with a good. Make it a sermon on habits. You can supply your own illustrations *ad infinitum*: the man who gives up alcohol and becomes a self-righteous crank, etc. It is very dangerous to cast out any habit, however demonic, unless and until you have a better one to put in its place. And if, and only if, you put on Christ you find yourself supplied with enough new habits to cultivate, and of the right sort, to keep you healthily busy for the rest of your days. The Christian has his hands full cultivating the plethora of habits that are essential to the life of faith, hope, and charity. To bring the matter down to cases: it is actually better *not* to persuade the alcoholic to give up his alcoholism until he is converted to our Lord. For if he casts out that demon it will probably return; but even if it doesn't some others—worse ones—will almost certainly take its place. In this connection the Christian preacher had better remind his hearers that the spiritual sins, which so often replace the carnal sins once the latter have been expelled, are far more ruinous to the soul.



CHRIST BLESSING CHILDREN  
(Courtesy of the Metropolitan Museum of Art)

# A Layman Speaks Out

BY W. W. GRANT

(A hitherto unpublished part of his recent Congress address).

I DO not believe Jesus Christ was simply a fortuitous individual, born casually as other men are; I believe that He is the Saviour of the World, the Vicarious Sacrifice that gives us not only the hope but the certainty of salvation.

Jesus Christ was not simply a good man, a prophet and a seer—He was the great High Priest, the Eternal Son of God.

Jesus Christ came not only to be and to do, but to say. He said, "do this," and that is what the priesthood primarily is for.

The priesthood was not invented to meet social and economic crises except incidentally. It is ordained to preach the Gospel (glad tidings), to shepherd souls, and above all, to sacrifice to Almighty God.

The priesthood is not simply an administrative convenience. Its ideal is something that goes before each priest and holds him; to which he is pledged and to which he cannot attain; and yet to which he devotes himself entirely.

The priest is not ordained to invent new services, but to carry out the mission laid upon him at his ordination, and to be true to the vows he takes at that time.

The priest is not a creature of man. He is appointed by God alone to minister to those to whom he is sent, and as such he is foreordained as is the Church.



"Apostolic Succession is *not* a monument of religious snobbery. It is *not* the doctrine that officials with a genealogy of 20 centuries are better than officials with a genealogy of four centuries. It is not historic sequence of the apostles, but succession to the Apostolate. What is the Apostolate? The 'sent'—'as Living Father hath sent me (as Prophet, Priest, King) even so I send you.' " (N. Stanley, *Sermons*).

A bishop is not merely a high official elected by a state convention for purposes of government. He is a father in God deriving his powers and authority from his consecration, at which he promises "conformity and obedience to the Doctrine, Discipline and Worship of the Church," "so help me God, through Jesus Christ," for which he is responsible to God.

The Church is not an afterthought of man, but a forethought of God, and He is the mission of Priesthood, the essence which he is "the power to offer availingly sacrifice for quick and dead, to effect the remission of sins, and the restoration of friendship with God which is Eternal Life" (Fr. Stanley).

The Church is not an accident, but was conceived in the mind of God before time was; and so was the priesthood as inseparable from it.

The Holy Catholic and Apostolic Church to which too often we give merely lip service, the Catholic Religion to which we pledge allegiance in our Creeds, is not something made by men, an addition to Christianity, subject to alteration whenever a majority of General Convention thinks desirable. It is an unalterable inheritance, absolute in Truth, unchangeable in time, our *Faith*; to which it is our duty, our obligation, and our privilege to adhere; and Her strength lies not in the compromises of Her bishops, Her clergy and Her laity, but in the sacrifices of Her members and the blood of Her martyrs.

## St. Andrew's

OUR boys spent the Christmas vacation with us. It was a very happy time and we succeeded in getting them so full of turkey at Christmas dinner that they could not eat any more.

In such ways St. Andrew's tries to be like home. Indeed this is, we feel, next to Church training, the Order's most important contribution. The Order is a Community and each of its monasteries is a center of family life.

The Monastery of St. Michael's really is the heart of the School. It is, fortunately, a bit removed from the school buildings, in order that quiet and the regular round of Offices can be maintained without interruption. But all the members of the Order situated here this year work in the School and strive to carry the spirit of brotherly love with them as they pass on to the Olympus. The faculty, staff and boys are simply members of our larger family.

Several new boys are coming into the school either at the end of Christmas vacation or at the beginning of the second term in February. This will raise our enrolment to about 95. We keep the School under 100 in order not to lose the personal contact with the boys which is essential to the family life we aim to establish.

The School has developed an amazing amount of dramatic and musical ability. In November the Masque and Gavel Society produced three selections from Shakespeare, the Falstaff scenes from *Henry IV*, the murder scene from *Macbeth*, and *Pyramus and Thisbe*. The night before Christmas vacation the Spanish class put on a play in that language and the Glee Club sang.

Besides being good entertainment for the spectators and of educational value for the performers, these enterprises have helped greatly in drawing the boys out. Unexpected talents have been discovered and boys who have hitherto been pretty much in the background had a chance to contribute.

With so small a staff it is hard to maintain a full and well-balanced program of extracurricular activities. But we believe it is worth the effort. For our winter athletics



we have basket-ball and boxing, a team and an individual sport. The boxers lost their first match by a narrow margin. The basket-ball team finally pulled itself out of the doldrums by winning its last game before Christmas. But all boys cannot be athletes. We count on dramatics and singing to reach others and give them a chance to exercise their talents for the entertainment and approval of the School family.

Mid-year examinations are rapidly approaching. It looks as if there would be more boys than usual on the Honor Roll and fewer failures. So we swing into 1948 with confidence and thanksgiving.

## Contributors

Fr. Carroll E. Simcox is Chaplain of St. Francis House, Madison, Wisconsin.

Fr. Leicester C. Lewis, Ph.D., is vicar of St. Luke's Chapel, Hudson Street, New York City.

Mr. W. W. Grant is chancellor of the Diocese of Colorado and a communicant of St. Mary's Church, Denver.

Mr. Richardson Wright is editor of *House and Garden*, and a communicant of St. Mark's Church, New Canaan, Conn.

## Mount Calvary

"For once you told the truth!" So wrote Fr. Superior after his first visit to Santa Barbara to inspect the property recommended as a possible site for our Western House. I really had indulged in the wildest flights of fancy possible in the English language. But most people, after a day at Mount Calvary, remark, "You didn't tell the half of it!" Indeed, few words can do justice to the grandeur of the scenery, the convenience of the site, and the beauty of the simple Spanish architecture. I have often remarked that if you had asked the best American architect to build us the most dignified of monasteries in the loveliest situation, he would have given you Mount Calvary.

The original owner gave us a splendid start: He himself remarked that he did not know he was building a monastery! It is our privilege to finish the interior of the House in that simple and dignified style which is suitable to a retreat house. We have made a good beginning and I am happy to report that the second floor of the monastery wing is ready for monks and guests. We owe a great deal to the builder, Mr. Harold Vaile (who worked also on the original plans). Indeed he has pushed ahead with such vigor that his bills will arrive before we have sufficient funds to meet them. We still need about \$3,000 to meet our debts. Pray that the Church in the West will help us meet these obligations.

Two important rooms have not been touched—the main Chapel, dedicated to the Holy Cross, and the Refectory. Two side chapels have been given and a number of memorials, including a beautiful sixteenth century Spanish Madonna (from Granada), a gorgeous Russian ikon, six Spanish candlesticks, and three sanctuary lamps for the permanent high altar, the funds for that altar, hangings and linens. One generous benefactress has given a room and furniture in memory of her son and another has provided for the kitchen. The parish at Sierra Madre gave a lavish linen shower, and a number of people have presented us with articles for the kitchen. Another interested

lady in Santa Barbara has undertaken to procure and supervise the flowers for the big patio. This last is important, and all these gifts we are deeply grateful.

I must not forget to mention the overwhelming kindness, interest, and hospitality of many friends at Santa Barbara, without whose generous assistance the work of making a new foundation would have been immeasurably more difficult. We pray for these and all our friends at Vespers daily. Will you pray for them too?

I said the first Mass at Mount Calvary on December fourth, St. Barbara's Day, and prayed for all who would worship God there and for all our friends.

## Notes

Fr. Superior preached at Hoosac School on January 18th and at the Church of St. Mary the Virgin, New York, on the 25th.

Bp. Campbell conducted retreats at St. Mary's Hospital, New York, and St. Mary Convent, Peekskill.

Fr. Hughson delivered three of the Bed Library lectures, taking for subject the Religious Life.

Fr. Baldwin conducted a conference for students at Amherst, Mass.

Fr. Parker acted for the Father Superior in receiving the vows of a Sister of the Order of St. Helena and at the clothing of two novices.

Fr. Adams gave a retreat at Doylestown.

Fr. Gunn and Fr. Hawkins made the junior profession on the Feast of the Epiphany. Fr. Hawkins preached on January 11th at St. Paul's, Columbia, Pa.

During the heavy snowstorm on the Saturday after Christmas, when trains were scarce, Father Parker reached Sing Sing a hour and a half late, to be greeted with the news that the betting odds were heavy in favor of his arrival. If he had failed, they would have had no Mass on Sunday. But it was cheering to find they were determined to have a Sunday service. Several men had met and decided on Morning Prayer, with one to say the Office and two others to read the Lessons. And they had already chosen and practised the Christmas hymns.

Our apologies are due to Sister Marianne

S.H., the author of the interesting article our last issue which we—not she—titled “There Is a Church School”. Our ologies also are due to the personnel of a hundred and fifty other excellent Church schools!

The quaint and rather intriguing name which Sister Marianne had chosen was, “here is a Church School in Kentucky”. Once there was not room across the page, I realized that this must be truncated but, fortunately, we amputated the wrong end of the “trunk”; which reminds us of a certain delightful book about the jungle which author entitled, *I Found Africa*.

### Intercessions

Please join us in praying:—

For Fr. Baldwin's mission at St. Columba's, Montreal, February 1-8.

For Fr. Superior's retreat for clergy of the Diocese of Louisiana, February 3-6.

For Fr. Hughson's quiet day at Christ church, Bronxville, February 4th.

For Fr. Gunn's mission at the Church of the Epiphany, Ventnor, N. J., February 8-15.

For Fr. Superior's address to the New York Altar Guild, February 12th.

For Fr. Harrison's sermon at Christ Church, Greenville, N. Y., February 15th.

For Fr. Parker's mission at St. John's Church, New Rochelle, February 15-22.

For Fr. Baldwin's mission at St. Francis' House, Madison, Wisconsin, February 15-24.

For Bp. Campbell's visits at St. Mary's, Peekskill, and St. Mary's Hospital, New York, February 19 and 20.

For Fr. Hughson's retreat at St. Mary's Hospital, New York, February 20-23.

For Fr. Superior's mission at St. Thomas' Chapel, New York, February 29-March 5.

For Fr. Parker's mission at St. Peter's Church, Dansville, N. Y., February 29-March 7.



ANGELS CAME AND MINISTERED

# An Ordo of Worship and Intercession, Feb.-Mar. 194

February 15 1st Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr pref of Lent until Passion Sunday unless otherwise directed—*thanksgiving for blessings received*

16 Monday V Proper Mass col 2) of Lent 3) for the living and departed—for the faithful departed

17 Tuesday V Mass as on February 16—for the Holy Cross Press

18 Ember Wednesday V col 2) St Simeon BM 3) of Lent—for ordinands

19 Thursday V Mass as on February 16—for the sick and suffering

20 Ember Friday V Mass as on February 16—for the increase of the ministry

21 Ember Saturday V Mass as on February 16—for those in mental darkness

22 2nd Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—*thanksgiving for the growth of Catholic life*

23 St. Peter Damian BCD Double W gl col 2) feria 3) of Lent cr LG feria—for deeper theological scholarship in the American Church

24 Vigil of St. Matthias V Mass a) of feria col 2) Vigil 3) of Lent LG Vigil or b) of the Vigil col 2) feria 3) of Lent LG feria—for the laity

25 St Matthias (transferred because of Leap Year) Double II Cl R gl col 2) feria 3) of Lent cr pref Apostles LG feria—for all seminarians

26 Thursday V Proper Mass col 2) of Lent 3) for the living and departed—for the Liberian Mission

27 Friday V Mass as on February 26—for St Andrew's School

28 Saturday V Mass as on February 27—for Mt Calvary, Santa Barbara

29 3d Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for the perseverance of all penitents

March 1 St David BC Double W gl col 2) feria 3) of Lent LG feria—for the Church in Wales

2 Tuesday V Proper Mass col 2) St. Chad BC 3) of Lent—for growth of the contemplative life

3 Wednesday V Proper Mass col 2) of Lent 3) for the living and departed—for Christian reunion

4 Thursday V Mass as on March 3—for a just and enduring peace

5 Friday V Mass as on March 3—for missions

6 SS Perpetua and Felicitas MM Double R gl col 2) feria 3) of Lent LG feria—for aspirants to the religious life

7 4th Sunday in Lent Semidouble V or Rose col 2) St. Thomas Aquinas CD 3) of Lent cr—for a just solution to economic problems

8 Monday V Proper Mass col 2) of Lent ) for the living and departed—for the Confraternity of the Christian Life

9 Tuesday V Mass as on March 8—for the Confraternity of the Love of God

10 Martyrs of Sebaste Double R gl col 2) feria 3) of Lent LG feria—for men in the armed forces

11 Thursday V Mass as on March 8—for the Oblates of Mt Calvary

12 St Gregory the Great BCD Double W gl col 2) feria 3) of Lent cr LG feria—for the Priests Associate

13 Saturday V Mass as on March 8—for the Seminarists Associate

14 Passion Sunday Semidouble V col 2) of Lent cr pref of Passiontide until Easter unless otherwise directed in Sunday and feria Masses in Passiontide omit Psalm in preparation Gloria there and at Intro and Lavabo—for all priests

15 Monday V Proper Mass col 2) of Lent—for the shrine of Our Lady of Walsingham

16 Tuesday Mass as on March 15—for the homeless, destitute and starving

NOTE:—On lesser Doubles in Lent Mass may be said of the feria V col 2) of the feast 3) of Lent.

On the days indicated in italics ordinary requiem and (out of Lent) votive Masses are permitted.

## Press Notes

**VERY IMPORTANT:** Due to an unfortunate error in the bindery some copies of *St. Augustine's Prayer Book* are defective. If your copy is affected please return to us for replacement. Needless to say, we had no idea that we were mailing out defective books. The error has been a costly one for us.

The book *Corda in Coelo, Exercises of Affective Prayer*, published by the S.P.C.K., London, and handled for many years by The Press, is now out-of-print. We are making arrangements to reprint, but under present conditions it will require several months. We have another book of such exercises, *The Gloria Psalter*, which many are finding useful. It sells for \$1.25, and we pay postage on cash orders.

We failed to announce publication of an *Ordo* for use with the Monastic Diurnal. Copies may be had at 50c each and we will appreciate cash with order.

The January copies of our Magazine were mailed at the Post Office in Poughkeepsie on January 3rd. We are making every effort to mail this copy by the first of February. Deliveries are sometimes delayed, but if your copy for any month has not reached you by the 12th, or 15th, you should notify us.

For the benefit of recent subscribers and new friends we mention that Holy Cross is located in West Park, N. Y., a very small community situated on the Hudson, about 80 miles north of New York City. All correspondence relative to The Press, or The Magazine, should be addressed there, and Money Orders and Postal Notes should be made payable through the Postmaster at West Park, N. Y.

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